

THE CHRISTIAN CENTURY

FOR THE MEN AT THE FRONT

When you have finished reading this copy of The Christian Century place a one-cent stamp on this corner and hand the magazine to any postal employee. The Post Office will send it to some soldier or sailor in our forces at the front. No wrapping—no address.

A. S. BURLISON, Postmaster-general.

Vol. XXXV

November 21, 1918

Number 45

The War and the Soul

By Joseph Fort Newton

The Heart of the Nation

By Herbert L. Willett

The Morning Cometh!

By E. L. Powell

NOV 22 1918

CHICAGO

Neighboring Our Neighbors

The war has written across the earth in letters five miles high
a new imperative for the Church of Christ

WE MUST EVANGELIZE!

As Americans no less than as Christians we must evangelize Latin America. The whole world is a neighborhood and the Latin American republics are next door. Unless they are made genuinely Christian we shall catch worse than Yellow Fever from them.

WE MUST!

There is no such thing as "cold business." Unless we get together in thought and feeling, in life and character we cannot trade.

WE MUST!

We have a compact with the Methodists for the saving of the two million souls of Buenos Aires. We must keep faith with our partners.

WE MUST!

Two of the richest provinces (states) and a territory of Argentina are left entirely to our care.

WE MUST!

The entire Republic of Paraguay, heart of the continent in fertility and in historic interest, as well as in location, depends wholly on us for the gospel.



Field of Disciples of Christ
One Republic and Three Provinces of Another

WE MUST!

The President of Paraguay promises his own children as students in the school which we are to establish and all the land we need for agricultural and other industrial education, with full liberty of preaching Christ.

WE MUST!

Our exclusive territory has a population of 3,000,000, and is the Mesopotamia of the continent.

WE MUST!

Our women, with quick vision and obedient faith, have staked out the land and authorized purchase of \$150,000 worth of property in Asuncion, the capital of Paraguay.

WE MUST!

Our neighbor continent is torn between the gross superstition of the old religion and the grosser materialism of the new atheism. Only Christ can save Latin America, and we Disciples of Christ are His agents, exclusively for these 3,000,000 and jointly for all the rest of the 70,000,000.

WE MUST!

The United Budget must be oversubscribed 33 1/3 per cent to meet the imperatives of peace, in Latin America and everywhere.

DISCIPLES' WORLD WIDE EVERY-MEMBER CAMPAIGN

Men and Millions Movement, Promotional Agency

222 WEST FOURTH STREET, CINCINNATI, OHIO

The CHRISTIAN CENTURY

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Number 45

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THE CHRISTIAN CENTURY is a free interpreter of the essential ideals of Christianity as held historically by the Disciples of Christ. It conceives the Disciples' religious movement as ideally an unsectarian and unecclesiastical fraternity, whose original impulse and common tie are fundamentally the desire to practice Christian unity in the fellowship of all Christians. Published by Disciples, THE CHRISTIAN CENTURY, is not published for Disciples alone, but for the Christian world. It strives to interpret the wider fellowship in religious faith and service. It desires definitely to occupy a catholic point of view and it seeks readers in all communions.

EDITORIAL

The Rebuilding of Our Zion

A WAR saved Israel's soul. From the days of Isaiah to the days of Jeremiah there was a constant decline in the spiritual idealism of her religion. Her kings looked upon religion as a means of social control or as a bond of alliance with neighboring nations. They lacked the vision of the great prophets. A war broke down the walls of Zion and brought Israel into a strange land in captivity. When, fifty years later, the new temple arose on the ruins of Solomon's wonderful edifice, the people wept at its shabbiness. But Israel had settled once for all her thought of God. She could afford to worship in a poor building, for she had found her spiritual mission in the world.

Our church of the pre-bellum days had grown rich, but she was in fact very poor. Splendid edifices had been built in most towns of the country, often more of them than would ever be needed. Many of them were monuments to the pride and sectarianism of the community.

Many ministers had lost their keen perceptions of spiritual truth. The local potentates in the churches assured the ministers that only a traditional orthodoxy would work. A certain short-sighted practicality obscured the vision. Empty libraries told the story of empty minds that sought to minister to the people in the most difficult of all our human enterprises.

Large numbers of people were seeking their religion in queer places. Some fell into the ancient superstitions of ghosts and supernatural communications. These even organized themselves into religious societies. Others gathered together for speculations about the end of the world. Still others looked upon religion for fleshly benefit and sought the cure of their ills through reading and

prayer. Most of these had left the church of their fathers to walk in these devious ways.

The war has not automatically solved these problems. But it has broken up the crust of custom in our social life and ancient mores may be abandoned. The Zion of our faith is now to be rebuilt.

* * *

The first need of the church is men leaders. The student of successful churches is impressed with the quality of ministry these churches have enjoyed. We can never hope for a rejuvenation of the evangelical churches without fresh blood in the pulpit.

There is the most amazing opportunity following the war to recruit for the gospel ministry men who have proved themselves successful workers with men and whose rich experiences will make them always more interesting than other men. These are the Y. M. C. A. secretaries. There will not be place for all of them in Association service after their war service is finished. We have been supporting Association work and look upon the Association as the right arm of the church. Why should we not ask the Association to encourage these men to enter the gospel ministry just as has been done by student secretaries in the colleges? Where is the leadership that should speak for us all in this matter? Is not our board of education the natural source from which such an appeal should come? Should it not also have a hearty second from the leaders of our General Convention—who would do well to concern themselves with such a big constructive program as this?

Once we have a program for finding men, big men, who will go to the best schools for adequate training, we need to direct our thought to a commanding program

which will capture the imagination of these men and fire our own souls with a new zeal.

The Presbyterians in their New Era movement propose to raise seventy-five million dollars. The significant feature of this enterprise is not the sum of money being asked for, great as that is, but the use to which the leaders propose to put it. The money will go largely for a social program. The church intends to work seriously at the Americanization of the immigrant. A worthy sum of money will go to the rebuilding of ruined churches in the war zone. The families of soldiers who need relief will be given intelligently directed aid. The best trained minds of the country are at work elaborating the most comprehensive program of social service ever put forth by a religious organization in the history of the world. Every Presbyterian member will soon be galvanized into new life by the splendid vision of the New Era movement.

The Methodists are asking for eighty million dollars. They will put their money into mission work. If they succeed, they will be far and away the greatest missionary force in the world. Methodists everywhere will find a new pride and joy in belonging to an organization that has a program for the whole planet.

Must not all other religious organizations plan bigger things if they would hope to live? Can the Disciples expect to command the respect of young men contemplating our ministry unless we do something besides conduct wordy battles over open membership, higher criticism or the Campbell Institute?

* * *

The very nature of Christianity itself is to have a thorough study. The World Conference on Faith and Order called by the Episcopalians starts out with a reactionary tendency. There are many who would hope to lead us back to medieval Christianity, with its reverence for authority and its care for religious formalism. But the great souls of Christendom cannot come together without there being another result more consonant with the progress of the world. A conference on faith must not only ask what men of other ages believed but also what we can believe now and what we ought to believe. A con-

For the New Day

LET there be many windows in your soul,
That all the glory of the universe
May beautify it. Not the narrow pane
Of one poor creed can catch the radiant rays
That shine from countless sources. Tear away
The blinds of superstition. Let the light
Pour through fair windows, broad as truth itself,
And high as heaven. . . . Tune your ear
To all the wordless music of the stars,
And to the voice of Nature; and your heart
Shall turn to truth and goodness as the plant
Turns to the sun. A thousand unseen hands
Reach down to help you to their peace-crowned heights;
And all the forces of the firmament
Shall fortify your strength. Be not afraid
To thrust aside half-truths and grasp the whole.

—Author Unknown.

ference on order must discuss how our forms may be interpreted to symbolize modern religion and how the government of the church may be organized with reference to twentieth century tasks rather than with reference to the duties either of the first century or the twelfth century.

So the Christian world will again build the walls of Zion, now that the war is over. Some denominations will live and some will die, prior to the reunion of the church. Shall we deserve to live? We may if we will.

O. F. J.

The Counsel of Patience

THE announcement of peace let loose a spontaneous enthusiasm that surprised all except the older people who had witnessed the close of the civil war. We have lived for a long time under a nervous tension. Now that the shouting is over, we have fallen into a weariness. A business man remarked the other day that he would not be going to his office so early for awhile. He is tired after the extra work and worry of the past eighteen months.

But following this lassitude may come a time of impatience. We are in a hurry to see our boys again. There is no immediate prospect of their return. They must occupy a section of German territory while peace negotiations proceed. They may have to go to Russia in large numbers for police duty. We shall wait long for their return.

We are in a hurry for economic conditions to better themselves. High prices and a scanty supply of the necessary articles are not conducive to comfortable living. In the social discontent which may follow the war will be the element of impatience at the slowness of the readjustments of the peace time.

Meanwhile, the churches may well serve the government by tempering the popular demands. Hasty and ill-considered criticism will not aid us in bringing in better conditions. We must work out slowly from under the great burdens that have been imposed by war. Patience and industry are the only solvents of a situation which has in it many elements of discomfort.

The Community Church

THE community church movement is receiving great impetus from the war. Not only in the country, but in the poorer sections of great cities where it is economically difficult to maintain churches, mergers are taking place which reduce the number of organizations and increase the efficiency of the service.

Just how many churches a community should have depends upon the population that can be interested and upon their economic strength. The heresy is abroad that a little church is worse than no church at all. There is nothing to be said against the small church provided its members are not over-burdened economically and it is doing its work. Some of the finer spiritual things arise from small and intimate organizations which develop individuality and power.

But in many communities the small churches have no such character. Instead of being centers of unique devotion and loyalty, they drag out a weary existence

and become a source of ridicule for the ungodly. Often they lead faithful members to make sacrifices that never should be made. In such a case, the community church is the one and only solution.

There are several ways in which the war has influenced this movement. The increased economic pressure has brought home to a great many people the wastefulness of much of the church competition and has led people to waive their prejudices while they seek a solution. Then people are reading more now than ever before, owing to war conditions. A reading public is a more intelligent public. The world war is bringing a certain cosmic bigness to the thoughts of the people. Narrow and particularistic testimonies on the part of religious bodies is no longer as respectable as formerly.

Our approach to the community church movement should be that of open-minded investigators. In some communities the federated church has gone back again to the original status. In other communities, denominationalism is dead. What we are supremely concerned about is the welfare of the people religiously. We could even endure a continuance of the old denominational order if it were better for souls. But we believe that it is not.

Getting Back the Costs of War

THE estimates of the cost of the war are appalling. Financiers have added up the billions of dollars the conflict has already used up, but this kind of loss is nothing beside the fourteen million casualties that have been reported for the past four years. Britain has more men buried in France than the United States had effective on the front when the war closed.

Are the sacrifices of these men in vain? Have they bartered their lives away for some bauble of national honor? Or is the world really going to take a step forward? Will great reforms and new spiritual attitudes arise in these days of reconstruction, to recompense the world for its tremendous sacrifice?

Already certain domestic changes in our American life indicate that the war is the beginning of a new epoch. The taxes are tending to level down the colossal fortunes that were built up before the war.

The new status of woman through the war is also a subject of comment. Women have taken the places of men in many industries, never to give them up again. In all the manual operations demanding speed, they will drive men from the field when they compete. This efficiency of women has resulted in their securing the ballot in England and it will so result in America.

Is not the war destined to be the destroyer of the saloon? In the name of national efficiency we are closing down our breweries as we had already closed the distilleries that America might be stripped for the fight. After war prohibition, we will never again deliberately vote the curse back upon the nation.

These are but a few of the indications showing that in a domestic sense the war is bringing some advantages. The great thing, however, which we wish to come out of the war is a new spiritual attitude in the world. Will we get it? Will there develop a new respect for human

rights and a new regard for spiritual reality? Only this development can fully compensate us for war losses, and it is for this result that the churches should be working with redoubled vigor.

Organized Sunday School Work

THE time of the annual offering for the national organization of Sunday schools among the Disciples draws near. A new system of regional superintendents has brought supervision to hundreds of schools that formerly could not receive much from the ministry of a single man.

Many of these new superintendents are in touch with the best things of religious education and are doing what they can to lead our schools into higher conceptions of their function and into more effective methods of accomplishing their tasks.

It is quite unthinkable that we should have no organization concerned with the welfare of religious education among us. Rather we might hope to feature this interest as of primary importance to the churches. Just because of this the Disciples who are aware will support a program which is designed to improve the quality of our educational work.

Washday and the Sunshine

A Parable of Safed the Sage

THE Sabbath was fair, but the night thereof was dark and cloudy, and the next morning the rain fell heavily. And Keturah looked out, and beheld, and she said:

This is my Washday.

And I answered and said unto her, Then will the sun shine ere the time come to hang out thy Clothes.

And she said, Say not the Scriptures that the rain falleth on the Just and the Unjust alike?

And I answered, Yea; but thou art an Exception to all rules.

And she said, Why should I be an Exception?

And I answered her, Thou art one of the Spoiled Children of God. What things soever thou dost cry for, them doth He give unto thee. And there are few things which thou criest for more piteously than a fair day on which to dry thy Wash. For thee Sunday and Monday were forever ordained to come next to each other in order that Cleanliness might be next to Godliness.

And Keturah answered, Little thou knowest about it. For I dry my clothes in the Basement as often as any other women. Only I seek to make less Fuss about it than some of them. So doth my lord come home for his Luncheon, and forget that it doth rain or that it is the day of the Wash.

And I said unto her, Keturah, thou art thyself a ray of Sunshine. And wherever thou art, the weather and the condition thereof doth Cut no Ice.

And even as we spake, behold the sun shone forth.

And I thought that when God saw a disposition to create Sunshine inside, He verily did undertake to match it.

The Heart of America

The Spirit in Which the Nation Ought to Contemplate Its New Task

THE tremendous events which have brought Prussianized Germany to her knees, and have given the world its first breathing space in four long years, must compel a very serious examination of their history and traditions by the peoples of the Central Empires. Where are today those ostentatious boastings of power which have made Germany for a generation the increasing menace and astonishment of all the nations? The surprise of the dramatic end of the conflict has been its swiftness and completeness. No one who has been an onlooker at the events of the past decade could have persuaded himself that the pomp and circumstance of Prussian militarism could melt away in such a tragic dissolution. It was unbelievable that the swaggering autocracy which had rattled its sword and clicked its spurs along the highways of Europe for so many years would collapse in a day, and cravenly beg for the most humiliating terms of peace.

The emperor Tiberius passed through a moment which was in some degree comparable to the present terrible disillusionment of the German people. He committed to his consul Varus, the governor of Germany, the finest army that Rome had sent forth for a century. In his palace on the Tiber he waited for the news of the victory which was to be won over the turbulent tribes of the Rhine. But when the messenger came it was to bring the tidings of an overwhelming defeat, and the annihilation of the Roman troops. For many a night after that fatal hour the servants of the royal house heard the anguished monarch pacing back and forth within his chamber, and crying out from time to time, "Oh Varus, give me back my legions." It is that sad and indignant cry that is rising from the lips and heart of misled and prostrate Germany to her furious and discredited chiefs, once her masters, but now skulking refugees, seeking safety in terrified flight. For a fate worse than that of the Roman legions in the Teutoburg forest has befallen the nation.

VANISHED DREAMS

The triumph is so complete as to be almost incredible. It is hard to make clear to one's mind the fact that so far as the autocratic forces of militarism are concerned the war is over. The Allies may have other foes to meet in the uprising of anarchy that is the natural successor of tyranny. There may be long months of policing before order is evolved from the chaos of the hour. But the proud armies of Germany have vanished like a mist, and the dreams of world empire, cherished by Frederick the Great, Bismarck and the Kaiser have proved only the undoing of a patient and credulous people. The crimes at which the world has stood in shocked amazement must be expiated through bitter days of restitution and education in the school of penitence and amendment. Only at the end of that discipline can Germany once more take her place in the family of self-respecting peoples.

And yet, in all the satisfaction of these wonderful hours of victory there ought to be no disposition on the part of the Allied nations to boast over the fallen foe. If it were a small and easy success that had been gained, or if the issue were less significant, few would care in what spirit the achievement was recorded. But the tremendous meanings of the world war permit of no such superficial exultation. To every sensitive mind in all the lands that have cooperated in this supreme adventure there ought to come the sobering question, "Are we worthy to win this conflict?" Such was the spirit of Richard of the Lion Heart, who won his way to the gates of the Holy City in the great crusade, and then fell upon his knees in anguish of heart over his sins, and refused to set foot within its walls.

VOICES FROM BRITAIN

The nations that have stood together as the allied champions of civilization and decency in this conflict with the brute forces of lust and ruthlessness have a record that will bear inspection; they need not be ashamed of their past as a preparation for the present hour. None of the black crimes that have made the name of Germany a hissing for generations to come can be charged against them. Among them the principles of democracy, liberty and loyalty to the higher things of national life have found their expression. Perhaps in ordinary days they would all of them survey their past with a measure of complacency that left little excuse for regret. But these are not ordinary days. We have won a crusade comparable to none in history. We have fought a holy war. Are we worthy of the victory that has been achieved? Can its stupendous results be safely intrusted to us? Do we really believe that in the verdict which has been reached the Kingdom of God has come in some new and significant manner? Are the hands of the peoples who have been signally honored with this vast bestowment clean enough to handle the delicate fabric of the new ideals?

Two of our British visitors during the months in which the conflict was on made us understand something of the searching of heart through which the most devoted and sensitive of the people of Great Britain have been passing. The Archbishop of York and Sir George Adam Smith gave us assurance that not for generations has the soul of Britain audited its moral accounts with such unflinching honesty. In former years, alike in victory and defeat, the people of that race have maintained a certain stolid complacency which was an exasperation to others. In this war it has not been so. The white heat of the world tragedy, not with its peril alone, but with its vast moral sanctities, has burned into the soul of the best portion of that nation a humbling sense of self-blame for the sins of yesterday. The ghosts of the opium traffic in China, the long years of scant justice to Ireland, the arrogance of much

of the provincial rule in India, the sordid and sodden sins of a drink-brutalized stratum throughout the Islands,—all these are rising to haunt the consciences of those who are thinking most deeply over the moral sins such as have made foul the record of Germany, but they forbid any arrogance in the hour of victory. They compel the best of the English race to ask, "Are we worthy to be the standard bearers in this holy crusade for world freedom and righteousness?"

The other nations of the allied group could find similar stains on their shields. It is no task of ours to search for them in this high moment when suffering and sacrifice have wiped away all remembrances save those of glad appreciation and grateful acknowledgment. Had not our honored guests from beyond the sea insisted on reminding us of their heart-searching mood it would be ungracious in us to advert to it. But such words are worthy of consideration by Americans. We are glad that we can say with confidence that we, too, have been guiltless of the sins that have marred so terribly the fame of Germany. But we dare not utter this boast in anything of the spirit of the pharisee. For the nation that is worthy to have an honorable place in the readjustment of the world after this sad drama must come to its task as nearly stainless as possible. Only a people that like Cromwell's Ironsides, rises from its knees to undertake the control of the new order of humanity, can be trusted with so exalted a mission. Does America really believe that in some significant sense the Kingdom of God is at hand, and is she ready to listen to the voice of the prophet of God crying, "Repent!"?

AMERICA'S RECORD

Our nation has some dark memories and some present faults in the light of which no repentance can be too thoroughgoing. For the crime of slavery we paid a heavy price, both in economic losses and in self-reproach. Our treatment of the Indians has not always been what the heart of the nation could have desired. Too often these earliest Americans, the people of the forest and desert, have been made the victims of robbery and spoliation, of promises unkept and rights invaded. For the most part our treatment of our neighboring nationalities on this continent and in South America has been just and generous. But we have no reason to be proud of our dealings with Mexico, in which we have come nearer the Potsdam method than in any other series of transactions. And we shall yet acknowledge that the chapter of our relations with that state is not wholly to our credit.

We have as a Christian community thus far failed to understand the plea of labor in the economic debate, and have for the most part contented ourselves with denunciations of the arrogance and exorbitant demands of unscrupulous labor leaders. This is the easy but ineffective plan. Much more difficult, but certainly necessary at no distant day, is the task of working out in a constructive and sympathetic spirit some such solution of the question as finds outline in the masterful paragraphs of the British Labor Party's platform.

To the army of foreign-born people, quite aside from those of German blood who may be left out of the account here, the people who have come with high hopes of success and happiness to the land at whose portal stands "Liberty" with her uplifted torch of welcome and good-will, we have to an astonishing degree shown but the coldness of scant regard, or the brutality of exploitation. Few indeed of the cultured and resourceful of our clubs and churches have given more than a half-contemptuous, half-indignant, consideration to the multitudes of unassimilated aliens living in segregated groups in the great cities of the land.

And what shall one say more? For time would fail to tell of the public sin of joint-partnership with the traffic in intoxicants, whose heavy chains are only just now being broken by an aroused sense of national peril made vivid by the conditions of war; of the social evil, long tolerated with prudish unconcern, while the terrible price was paid in disease, idiocy, blindness and death; of a materialistic spirit that went far to justify Europe in the pre-war opinion that America cared only for money; and of the sectarian tempest that has broken up the forces of religion into scattered and only half-effective units in the big fight for the things of the spirit. These and many other delinquencies limit the nation's power, and make us conscious that it must be in no mood of proud self-sufficiency that we take up the tremendous labors of the new age that has come upon us.

THE HARDER VICTORY

Ought not some such vision of our responsibilities and limitations rise before our eyes at this Thanksgiving time, when with inexpressible gratitude we contemplate the cessation of the sad conflict of the past four years? It is no time for premature and smug satisfaction. We may find it more difficult to establish peace with justice and good-will than it has been to win the war. It may be that we shall have to deal with a foe more widespread and subtle even than autocracy,—the unleashed furies of anarchy and bolshevism. But we have come a long way since that fateful August, 1914. And if we have the spirit of self-scrutiny and self-criticism, which Germany so much needed and lacked, we may be permitted a true and honorable place in the reconstruction of the world.

Nor must it be forgotten that only a part—perhaps a small part—of the nation will find itself in the mood for any such self-examination and amendment. The moral sacrifices of history have always been made by minorities. Many of the people, perhaps the most, will be quite indifferent to the austere summons to righteousness and the higher moralities which destiny and Providence are voicing today. All the more imperious then is the obligation for those who are sensitive and heroic enough to take up vicariously the sacrificial task. Perhaps there is no more effective way to interpret and reproduce the spirit of Jesus in this unhappy world. Perhaps this is the hour of discernment and cooperation for which He has waited.

HERBERT L. WILLETT.

The War and the Soul

By Joseph Fort Newton

FOR four years the one absorbing subject of our thought, of our concern, has been the world tragedy in which we have been living. It was impossible to escape from it. Thinkers have tried to show that it was nothing but the working out in action of ideas that had fascinated and dazzled and misled men's minds in recent years. Statesmen have been anxiously looking into the future, trying to read it in the light of the present, seeking to discern the influence of this tragedy upon future world policy and present world organization. Men of science have studied it from their point of view. But the pulpit, if it is to be the priest of humanity and the prophet of God, must study the war as it has influenced that lonely inner life of motive, of feeling, of faith, and of hope.

A CLEARER VISION THROUGH SUFFERING

At Mount Horeb, when the prophet stood in the cleft of the rock, and the storm swept by with its thunder and its fire, following it there came an awful quiet, in which a still, small voice was heard: whereupon he fell upon his face, and covered his head with his mantle. Just so today, in the midst of this "long-lived storm of great events," if we know where to find it, there is a place of hearing where the voice of gentle stillness speaks. And if we have ears to hear, and hearts to understand that voice, it will tell us the deeper meaning of the war.

Now, the Bible is a record of the reaction of a people under the terrible pounding of world events. They were people of a tiny land like Belgium, whose country was tossed to and fro between great empires, now pillaged by one, now plundered by the other, and the battlefield of both. What we have in this Book of books, distilled slowly out of the agony of that wonderful people, is the reaction upon that inner life of its poets, prophets, and seers, of one tragedy after another, the influence upon them of the terrible deeds of God done in time; for it is thus that revelations come. The Assyrian and Egyptian armies have long since fallen into dust. Their capital cities are hard to locate in the drifting sand. The very existence of those vast armies whose march made the earth tremble, is known only as we see it reflected in the faith and hope and prayer and aspiration of a tiny nation in Palestine. The Assyrian army attacked Jerusalem; what did it do? That is a matter of long ago. The thing that remains, as a great and permanent gain for humanity, is that it lifted Isaiah into a clearer vision of God and the sovereign authority of the moral order.

THE WAR'S RESULT IN THE WORLD'S HEART

The city was later destroyed. What does that mean to us? It means what we may read in the visions of Jeremiah and Ezekiel, interpreting that event for us that we may be the better able to interpret the events of our time. Once again the city was destroyed by Titus, but in its destruction there was released into the human spirit a vision of another and a better city, and with the fall of

Jerusalem came the morning march of the Christian Church, with its grand missionary enterprise.

Nor will it be otherwise today. The human heart is the same; the tragedy of history is the same in quality though it may be different in quantity—that is all. And if we confront it as the heroic seers of ancient time confronted their tragedy we shall be lifted up by the very blows that have stricken us down, exalted by the things that have humiliated us, and purified by the suffering through which we have passed. My concern, then, is with the result of the war in that innermost life of humanity, down below our outward activities, down on "the great grey level plains where the shell-burred cables creep." After so profound an upheaval, how does it stand with the soul of the people?

A great Frenchman has said that in this war the spiritual forces have dominated all; and he is right. The longest echo of the great guns of the war will not be on the battlefield, but in the lonely places of the human soul. Who can number the inner casualties, the blighted faiths, the blasted hopes, the broken hearts? Our enemies we may leave to Him who said, "Vengeance is mine, I will repay." We need not speak of them except to say that tragedy awaits them; not simply defeat, but a spiritual tragedy so terrible that no words can describe it, when once there is an awakening and they realize whither they have gone and how far down. Bombarded cathedrals may or may not be restored; but the soul of Germany will go down to the future prostituted, black with crime, laden with shame. If there be one race on earth, and not two as some think, the human race and the German race; if there be really one humanity, then Dante never dreamed of a hell more awful than that which awaits the spiritual experience of that people.

HOW IS IT WITH OURSELVES?

What has the war wrought in the inner life of our people? Has it made us indifferent to divine things? Have we lost faith, let go of hope, has it hardened us? Have we been tempted half to believe that the dogma of force was perhaps right after all? Have we let grow dim those visions not only of peace, but of a righteous peace, and of a world organized in behalf of justice and liberty? Some have been lifted to clearer insight by their sorrows; others have been made blind by them. Some have been turned to cynicism, others to prayer. My experience in talking with men at the Front, many of them, hundreds of them—and they talk very freely when they do not know I am a clergyman; if they know that then it is very different!—my experience is that, with many exceptions both ways, the men who went into the front line trenches and through the mad hell of it all, religious, pious, have come out without any religion. Mere traditional faith is quickly blown to bits. Men who went in careless of these things, not having thought of them very deeply, have come

out profoundly religious men. That seems to be the rule, if I may judge by my experience.

Talking with many of the chaplains has confirmed this impression. It shows how deeply men have been stirred, and how profound is the upheaval and overturning in the inner life by the war; and all this will tell in times to come. This religion of the trenches is a New Mysticism—a mysticism of action, not of contemplation. If we know how to interpret it aright, it will mean much for the church. Not only in personal experience, but in our collective life. There is a mighty word being spoken to us today if we have minds that are alert, minds that are awake, like the poets and prophets of the Bible.

THE SOUL OF MAN REVEALED

First of all, then, to me at least, the war has been a revelation of the soul of man, its wonder, its power, its incredible strength, its unbelievable daring. Men walking near to us, men and women whom we regarded as ordinary average people—we regard most people except ourselves as ordinary and average—have displayed such resources of heroism, such capacities for sacrifice as we had never dreamed of before as being possible save in the supreme sacrificial figures of humanity. Veiled spirits, living in our homes and walking to and fro with us in our affairs, what a revelation of the soul; for nothing but the soul, that which is divine and eternal within us, could have sustained us during these years. As Herbert Trench has said:

"It is the soul of France
That stems the great advance
Of all their canoniers."

I have returned subdued, awed, by such a vision of the soul of America as has never been granted me before. People who were light, thriftless, luxury-loving, rolling in wealth, threw off materialism like a robe, and you see now in America, what has been revealed to you here, the soul of the people. Donald Hankey has these words:

I have seen with the eyes of God. I have seen the naked souls of men, stripped of circumstance. Rank and reputation, wealth and poverty, knowledge and ignorance, manners and uncouthness, these I saw not. I saw the naked souls of men. I saw who were slaves and who were free; who were beasts and who were men; who were contemptible and who honorable. I have seen the vanity of the temporal and the glory of the eternal. I have despised comfort and honored pain. I have understood the victory of the Cross!—"O death, where is thy sting?"

WHAT IS GOD LIKE?

Always a revelation of the soul of man is a new disclosure of what God is. Long ago Newman said the two overwhelming, luminous, self-evident realities in this world are God and the soul, and this solemn unveiling of the human soul in its time of trial and stress has brought a new sense, a new revelation of God. And this revelation has come, as all Divine disclosures come, in response to the eager, sorrowful seeking of man. Of course it is still inarticulate and unformulated—hardly more than a spiritual mantheism, only more personal—but it will make itself felt in the near future.

Hear these words from a conversation of a chaplain

with an officer badly wounded and slowly recovering in a British military hospital:

What I want to know, Padre, is, What is God like. I never thought much about it before this war. I took the world for granted. I was not religious, though I was confirmed and went to Communion sometimes with my wife. Now it all seems different. I realize that I am a member of the human race, and have a duty towards it, and that makes me want to know what God is like. When I am transferred to a new battalion I want to know what the colonel is like. He bosses the show, and it makes a lot of difference to me what sort he is. Now I realize that I am in the battalion of humanity, and I want to know what the Colonel of this world is like. That is your business, Padre; you ought to know.

Across the room, where the officer could see it, there hung a crucifix. The Padre was much puzzled by the question, but after some meditation he pointed to that suffering figure, and told the officer, "God is like that." Such a reply puzzled the officer as much as his query had puzzled the Padre, and he said finally: "Like that? Oh, no, Padre, God is the Ruler of the Universe, the Judge of all the earth, the supreme Monarch; He cannot be like that. That poor, bruised, bleeding figure, defeated in everything except spirit. Oh, he is splendid! He is like my friends at the front! But can God be like that, Padre?" The Padre was wise in insisting that God is in truth like that figure in its lonely suffering on the cross outside the city gate. He is not only far off up in the sky; he is also here, down in the mud and blood and slime of the war, struggling through us and with us, not in our mistakes but in our visions; not in our betrayals but in the ideal that we betray too often; in our sense of right, our sense of justice; in our willingness to give everything, even to "the last full measure of devotion" for an ideal, for the future. This is God and He is immanent in the world of 1914 and 1918—God, the Eternal Creative Goodwill, striving to create goodwill upon the earth in the only way in which He can create it, through men and women of goodwill.

THE GOD OF TODAY

As an American soldier said to me in our way of talking, "God is more popular today than He has been for a long time." That was his picturesque way of telling the very real truth. And there has come, with this revelation of God, a revelation of righteousness. The world has been cut in two by the sword. We can see it whole. We can see running all through it, like the rock ribs that hold the world together, great fundamental, basic, moral principles. Once we half feared that a great people could flaunt and defy those principles, and be successful; but we do not see it so now. We have come to realize in a solemnizing way what it behooves us to remember in times to come, that a nation is just as responsible to those awful moral laws as an individual; that there is something above the state; God is above the state, and His law will break to pieces the state, however proud or arrogant it may be, which defies His eternal law. It is a revelation of simple, fundamental righteousness, and here we must find the basis of our politics and of our statesmanship in the rebuilding of the world.

Recently I have taken pains to read, as nearly completely as possible, what I describe as the testimony of the

trenches, by which I mean the letters, poems, essays, which I have been able to find written by men at the front. Oh, it is a wonderful revelation. It helps you to realize what a great novelist has said, that "our sons have shown us God." Those little books of letters have in them the very heartache of men away from home, but they show us in words that were never meant for our eyes, but only for the eyes of those whom they love, the inner reaction of the war in their minds as it really is. From that study I have come to believe—oh, more than that, to realize—that the eternal life, what we have heretofore called the future life, is only the other side of this life, the beyond-life.

"THE NEW DEATH"

How real, how vivid, how all-transfigured it is in those letters. They do not argue about it; argument is painful to those men. They have seen their comrades die; they have seen the absolute triumph of spirit over matter; they have seen the soul rise above all that ghastliness of modern war, supreme. They know that the soul of man is indestructible. They have discovered what someone has called "The new Death." Death does not seem so lonely or so horrible as it used to seem, and the victory over it is complete. More homelike now seems that beyond-life; it is not so far off, but very near. It is not another life, it is just this life further along, higher up, with clearer vision, with freedom, and gladness.

Some dogmas have been killed down to the roots, and they ought never to be heard of again in religious thought. One of them is the dogma of the finality of death, the absurd, hideous idea that a physical experience fixes, petrifies, the moral life of man. It is impossible. Consider what it implies. According to some old standards of theology many of the lads who have given their lives were not regenerated, not converted—and, therefore, are lost. That is to say, they have given not only their lives but their souls for all eternity, for us! It is incredible! It is horrible, impossible! That dogma has been killed. No man can speak of it in the presence of the innumerable company of the dead.

THE SOUL DEATHLESS

No man of us but has a deeper and more vivid sense of the immortal life. Today we think of that life as a life of revelation, an unfolding of the true, the beautiful, and the good, the fulfilment of those dreams we hardly dared to dream, thinking them too fair and lovely ever to come true. Somehow the seeming triumph of death has begotten not only a yearning, but a deepening conviction—a

"Oh China, Towering"

OH CHINA, towering from earth to heaven,
Spreading beyond the eight horizons,
Thou Flowery Land born of the peaks,
With mighty rivers and endless ranges.
I see thee free at last, and a new era
Dawn on thy peoples for a thousand years.

—Chinese National Anthem.

popular intuition, if you choose to call it such—that the soul is indeed akin to God and deathless, as God the Father is deathless; that we shall

Hear, know and say
What this tumultuous body now denies;
And feel, when we have laid our groping hands away,
And see, unblinded by our eyes.

Shall the Plea of the Disciples Be De-Americanized?

By E. E. Snoddy

THE plea of the Disciples is distinctively American in origin and ideals. It was born in the Mississippi Valley, called by a recent writer the "Valley of Democracy," because of the part played by its people in the development of American democracy. By virtue of the place and circumstances of its origin our movement adopted in its program the outstanding features of American democracy.

It repudiated the absolute authority of the creed and the ecclesiastical organization. Our Fathers declared that this authority was European and was out of place on American soil. Our Fathers also declared that the Christian believer was superior to the institution and thus introduced the fundamental principle of religious democracy into American Christianity. This principle carries with it Protestant right of private interpretation. Our Fathers demanded, not the possession of the Bible by the individual only, but the Bible possessed and understood by an intelligently directed effort of the individual himself. By their repudiation of the creed they not only secured for the believer the right of private interpretation, but they also secured for the Bible the opportunity of getting itself interpreted in terms of its own content rather than in terms of the creed, an opportunity the Bible had never enjoyed since creed making began.

Our Fathers, in true American fashion, not only freed the individual, they also saved him from anarchy. They combined freedom and order. They did this by shifting the allegiance of the individual from the creed and the institution to Christ. They made Christ Lord and the only Lord of the believer. Believers were brothers and no one was to lord it over the other. They sought to make the church safe for democracy.

Just at this time as never before, this question presses the Disciples of Christ for an answer: Shall we be true to the noble ideals of our Fathers; or, shall we de-Americanize our plea and revert to the ideals of Europe? Shall we preserve and augment our heritage of American democracy? Or, shall we take upon ourselves the yoke of European absolutism? Or, to put the question in terms of religion, Shall we have the Christianity dictated to us by some theological absolutist? Our hope of a future lies only in "standing fast in the liberty wherewith Christ hath made us free and not becoming entangled again with the yoke of bondage."

Transylvania College of the Bible.

The Morning Cometh!

By E. L. Powell

OUT of the evening comes the morning. Is it not significant that the inspired chronicler in the Book of Beginnings places the evening before the morning? "The evening and the morning were the first day." It is accurate spiritual chronology for individuals and nations. Out of world agony comes world peace—out of the darkness come the stars.

On November 11, 1918, the world darkness and chaos of universal war heard the voice of God, as in the beginning of days, saying "Let there be light, and there was light." Marvelous beyond all miracles of Old and New Testament is the moral achievement recorded on this ordinary day in earth's calendar of time. Henceforth the day shall be dedicated in memory and international celebration as Humanity's Day, when God with his own finger wrote the world's Declaration of Independence. The dream of world democracy will become an accomplished fact in form and actual operation within our own generation. God has said, "I am tired of kings." The last throne of outstanding autocracy has crumbled before our eyes in the passing of the Hohenzollerns: God's big guns have battered down the physical symbols of tyranny, and the spiritual thing called democracy is the divine dynamic back of the guns. It is God's battle. It is God's victory. We stand dazed in the presence of the dazzling splendor of moral achievement. God was not more visibly manifest to Moses in the cleft of the rock than in the fulfillment, through the awful agonies of war, of the dream of the oppressed of earth throughout the long, weary and wait-

ing centuries. We have seen the heavens opened and we cannot mistake the significance of the shining presence. God's train fills every part of the world's temple. The vision of Isaiah—local and provincial—has become universalized—Morning breaks for the whole world. The glory has come out of the travail of such agony as humanity has never before known. The German toast, "Here's to the day"—meaning world domination, is henceforth spiritualized; we mean now—Here's to the day of which Jesus Himself spoke when He was on earth, when He said, "Abraham rejoiced to see my day and was glad."

We may find our jubilation in the eternally contemporaneous Hebrew Psalms, none of which is more appropriate to the world situation, and certainly—as has been said—none more appropriate to the "little and old peoples of the Near East and Middle East" over the victories of the Allied troops than the 124th Psalm:

"If it had not been Jehovah who was on our side,
Let Israel now say,
If it had not been Jehovah who was on our side,
When men rose up against us:
Then the waters had overwhelmed us.
The stream had gone over our soul;
Then the proud waters had gone over our soul.
Blessed be Jehovah,
Who hath not given us a prey to their teeth.
Our soul is escaped as a bird out of the snare of
the fowlers;
The snare is broken and we are escaped.
Our Help is in the name of Jehovah,
Who made heaven and earth."

A Prayer for World Friendship

By Harry Emerson Fosdick

Father of all nations, endue us with vision, and courage, and resource in thee, that the crisis of the world may become the opportunity of the kingdom. Guide our country, empower our churches, inspire and restrain ourselves and all men that righteousness may triumph. For wisdom to discern the means most profitable to abiding peace and international concord; for leaders to point the way and for multitudes to follow them, till all nations are one fraternity, we pray to thee. Make real the brotherhood of man, O God, and glorify our race in a fellowship of friendly peoples. O Love, crucified afresh by the sin of the world, after this Calvary, grant us, we beseech thee, an Easter Day and a triumphant Christ. Amen.

Distinguishing Between Interpretation and the Bible

By A. W. Fortune

THERE has been much confusion and controversy in religion because men have not distinguished between their interpretation of the Bible and the Bible itself. Too frequently men have had a fixed interpretation which they have inherited from the past, or which they have studied out for themselves, and they have attempted to bind this on others. Inasmuch as they have identified this interpretation with the Bible itself they have felt free to call any man an unbeliever who has not accepted it. This method of procedure must inevitably produce strife and division.

The Bible has remained virtually as we have it now since the various books were gathered together into a canon, but the interpretation has changed with the centuries. We all have the same Bible today, but no two of us have quite the same interpretation of it, and there is a marked difference between the interpretation as it is given by the uneducated man and that of the scholar. We all have a changing interpretation, and if we grow in the Christian life the interpretation of today will not satisfy us tomorrow. The Bible will continue to remain as it is, but our interpretation of it will change as new light is thrown upon it. Alexander Campbell, in "Christianity Restored," gave seven splendid rules for interpreting the Scriptures. The application of those principles made him a pioneer in sane Biblical interpretation. If Alexander Campbell were living today he would undoubtedly welcome all the light which modern scholarship throws on the interpretation of the Bible, and he would grant to others the same right which he claimed for himself.

The very genius of Protestantism is the right to private interpretation, and the Disciples have contended for that liberty during all their history. A disciple is a learner, and if we are true disciples, we will seek all possible light in our interpretation of the great Book, and we will be tolerant of those who do not agree with us in our interpretation.

The War In the East

By Herbert L. Willett, Jr.

TURKEY has surrendered! The terms may not yet be complete, but the meaning is clear. The bloody Ottoman Empire has at last been subjected to the humiliation that it so well deserves, and the Allied governments are pledged to measures which shall insure both the emancipation of Armenia, Syria, Mesopotamia, Palestine, and Arabia, and the limitation of Turkish power to a small and comparatively unimportant territory in Asia Minor.

The crisis came quickly. General Allenby captured Aleppo and broke the line of communication between the capital and the Turkish forces in Mesopotamia. Immediately General Marshall unleashed his troops south of

Mosul, on the Tigris and the Euphrates, and dealt the Turks a series of hard blows all along the line between Persia and the Arabian desert. Within three days the line broke; and when the news came from Constantinople that the government of Izzet Pasha, successor to the infamous Enver-Talaat combination, had begged for an armistice, the Ottoman forces in Mesopotamia laid down their arms.

There is poetic justice in the fact that it was General Townsend, the heroic defender of Kut-el-Amara, who carried the armistice message to the British admiral at Minos. This gallant officer, forced in the spring of 1915 to surrender after being entirely surrounded by Turkish forces, suffered the worst indignities that his enemies could devise. He was the greatest prize of the war, and was therefore paraded in public, along with his staff, as an exhibition of the victory of Turkish arms. He was even exhibited behind bars in Beirut, and the enemy officers were much chagrined to see that the people, instead of being impressed by this proof of Turkish victory, showed every evidence of pity and respect for the hapless prisoners. Since then the General has been imprisoned on an island off Asia Minor, and the world awaits eagerly the description of his prison life there.

No one need be deceived as to the persons lurking behind the new Turkish government. Fresh reports of massacres in regions not yet taken over by the Allies indicate that the bloody hands of Enver and Talaat are still at the wheel of Turkish affairs, whatever may be the personnel of the new cabinet. But a great victory has been won. Palestine and Syria are entirely freed from the Turk and are open to full relief and rehabilitation: the letter from Dr. John Finley in a recent "Century" tells something of the extent of this work. Damascus is under the protection of the Arab forces of the Kingdom of the Hedjaz; Aleppo is the military center from which the terms of the armistice will be enforced; Mesopotamia is entirely in the hands of the British; Allied troops have landed in Constantinople; the Black Sea is open to Allied ships; and most Turkish officials who are still in power will feel it wise to aid American relief work and help in the rehabilitation of the people of the country. This is the matter of chief importance: that the newly freed people be supported until the Peace Conference establishes them as distinct nations under protectorates or autonomous governments.

Many people take no care of their money till they have come nearly to the end of it, and others do the same with their time.—*Goethe*.

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Justice First—Then Righteousness

With Malice Toward None,
With Charity for All

THE close of the Civil War brought a flood-tide of words regarding the treatment that should be accorded the defeated South and the reconstruction of the broken nation. Words of hard vengeance and bitter reprobation were plentiful and the bitter-minded demanded dire punishment for the defeated people. From all that flood of words none are remembered except those immortal phrases of Lincoln: "With malice toward none, with charity for all, with firmness in the right as God gives us to see the right, let us have faith that right makes might, and in that faith let us do our duty as we understand it."

The closing days of the world war have also brought a flood-tide of words regarding the treatment that should be accorded the defeated. The immortal words of Lincoln have not been much quoted and are not approved by the bitter-minded. There are those who lose every sense of the judicial in their wholesale lumping of German people and German rulers into one indiscriminate condemnation. Had Lincoln lived, the South would doubtless have been spared "Carpet-Bag" rule and the whole nation would not be compelled to bear its stigma throughout history.

These are perilous days for Christian nations. We have won a military victory; we can have what we wish to take politically; can we so dictate the disposition of that which is in our hands as to secure the future peace and amity of the nations? Can we govern ourselves in such manner as to leave no stigma on our history as the world will read and judge it a century or even a half-century from now? In other words, will we follow the immortal sentiments of Lincoln or the example of the "Carpet-Baggers?"

President Wilson is giving heed to the German people's request for such softening of the terms of the armistice as will remove any difficulties in their food problems and in preparing to lay plans for the relief of the starving among our enemies. Marshal Foch is planning to lend all possible military aid in transportation. The Italians say they will send food to the ruined Austrians as far as it is possible to do so. Premier Clemenceau says the suffering masses of Germany must be fed. Literally, we are preparing to feed our enemy when he hungers and so fulfill the Christian law. Will the American people be big enough of soul to go on indefinitely conserving and saving and rationing while the suffering and underfed millions of Germany and Austria, our enemies, are fed, and while the equally great number of millions in the Russia that deserted us are saved from the black death? Such an attitude will manifest our charity toward all and mark a new epoch in the history of the humanities.

* * *

Justice First—

Justice has won in the first round. The criminal military party has been defeated and the terms of capitulation are such as to insure against any further overt acts on its part. The Kaisers have all been compelled to abdicate and people's governments are in process of formation. Prince Max frankly confesses that the greatest victory is the winning by the German people of a conviction that they were in error and misled by the theory that might made right. The Allied conferees magnanimously say that President Wilson's political offensive is as great a victory as is General Foch's military offensive. The world and posterity won a great boon in terms of fundamental justice when the Versailles Conference of Allied nations adopted the famous fourteen points as the basis for determining concrete peace terms. Essential justice is done in making reparation for all acts done in contravention of the rules of civilized warfare, a condition of even stilling the big guns. And we are guaranteed a peace formulated upon the democratic basis of a "consent of the governed" principle instead of the historic Congress of Vienna and Napoleonic type that has characterized all past great international settlements.

President Wilson long ago said the German people could have peace any time they would overthrow their war-lords and

adopt a form of government that would make a world safe for democracy. Lloyd George reiterated this suggestion recently in a great address on peace and reconstruction. Both agreed that the German people would not be treated as the guilty criminal, but as the dupes of the autocrats who miseducated and misled them. Their discipline has no doubt been complete and their lesson learned at a terrible price. It remains to be seen that they bear the sentence of justice by repaying for the barbarities done in such manner that no people will ever again yield to such nefarious doctrines or consent to be led into such savage practices. To temper justice too much with mercy here would only give courage to the cynical Machiavellians to simply make surer of success another time. Let justice measure its full nemesis by compelling the guilty nation to repay all it did in contravention of the adopted laws of war, for even if the German people were not wholly responsible for it, certainly the ravaged peoples cannot be expected even vicariously to bear the burden of it. Their vicarious burden is great enough in terms of that which is more precious than property and which can never be restored. Justice comes before mercy else mercy destroys the right.

But there is one more item in the terms of exact and righteous judgment, and that is that the men who conspired to plunge the world into this horrible maelstrom of blood and destruction, the men who deliberately broke the laws of war through their designed schrecklichkeit, the army officers who on any spot and at any time ordered barbarities executed shall be personally tried and punished for their crimes. Here again we must discriminate with true judicial temper between the individuals who conspired and gave the orders and the men in arms who could do nothing else than execute them. True, the philosophy they had been taught, the unquestioning obedience in which they had been educated made it easier for them to execute them than could have been true of an Allied soldier, but civilians who suffered testify that many a German soldier

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obeyed orders with great reluctance and often with tears. It may be objected that such a discrimination as to the guilt of Germans would be too great an undertaking. Is it any greater than that of making assessment of property destroyed and discriminating between that destroyed by legal act of war and by illegal act of barbarity? The citizens, in most cases, can no doubt tell enough about the military unit and the officers in charge to identify the criminal, and once the process is in course German soldiers will do much to clear up the rest. Such justice may be done as to bring crime home to its perpetrator and forewarn all the future that the act of war will not cover the crime of any savage in command, nor miss justice through charging it up to innocent and guilty alike by assessing it in an indiscriminating fashion against a whole people.

* * *

—Then Righteousness

After justice comes righteousness. Righteousness is justice projected into the state that ought to be. Justice applies to the equities of a practical, concrete situation; righteousness is justice plus the ideal qualities of mercy and forgiveness and amity through them for future welfare of all alike concerned. The prophets put great emphasis upon justice; they dealt with concrete political and social situations and administrative problems in the state. Jesus put all emphasis upon righteousness; he dealt with the ideal state, the Kingdom of God, and talked of what ought to be. Without justice there can be no approach to righteousness. Here was the fundamental error of our pacifists and "peace without victory" parties. Justice in a spirit of vengeance and without moral discrimination between degrees of guilt in war-lords and people is the error of the bitterminded and of the "dictated peace" party, the party that would have no peace conference with a German at the table.

With punishment for the guilty leaders determined upon and reparation assessed to the nation that wrought the destruction, righteousness may proceed to perfect its work by projecting some ideals for the building of a future world. There has never been any logical reason for believing that the German people were constitutionally different from other peoples; there has been abundant reason for recognizing the fact that they were still under a medieval political regime and partisans to a theory of right that was ancient in its tradition though very modern in its philosophy. There has been no reason for thinking them more un-reformable than were the French of Napoleon's day or the English of the days of the Stuarts. True, their guilt was the greater because they lived in a more enlightened age, but democracy's faith in the convertibility of any people from the error of its way holds fair promise of justification in the rapid and salutary manner in which the defeated and disciplined people have overturned their discredited masters and are hastening to form representative and modern governments. Let justice deal with those

fundamentally guilty, but let a Christian civilization deal with the peoples in the light of the future and for its sake.

America has marked an epoch in civilization by taking up the cudgel for the right on fields far removed from her selfish interests and by frankly declaring that she will have no spoils of war or accept any repayment for her sacrifices; she fought for the future wholly and now, pray God, may the voice of her spokesmen together with the democratic minds from all our Allies successfully determine a peace that will leave no nation armed with an unforgettable wrong and establish an institution of justice that will command the fealty of all nations and make impossible forever an appeal to might in defiance of the right..

"The tumult and the shouting die,
The captains and the kings depart,
Still stands thine ancient Sacrifice,
An humble and a contrite heart.

"Far-called our navies melt away—
On dune and headland sinks the fire—
Lo, all our pomp of yesterday
Is one with Nineveh and Tyre!

"For heathen heart that puts her trust
In reeking tube and iron shard—
All valiant dust that builds on dust,
And guarding calls not thee to guard—
For frantic boast and foolish word,
Thy mercy on thy people, Lord!"

ALVA W. TAYLOR.

The Sunday School

The Dreamer*

A GREAT writer on Biblical themes says of Joseph: "In Joseph we meet a type of character rare in any race, a combination of grace and power and hereditary dignity, self-control, and incorruptible purity. He inherited and combined Abraham's dignity and capacity, Isaac's purity and power of self-devotion, Jacob's cleverness, and his mother's beauty and management." Few men are built like a Grecian temple, combining strength and beauty, but in Joseph all the elements were happily blended. He was a man in ten thousand, all but faultless. Even his vices leaned to virtue's side. One loves to brood over such characters; in them we see how far short we come from perfection; they cause us to see how lop-sided our development has been. We may have power, but we lack grace. We may have strong bodies but mediocre minds. We may have made money but failed to acquire knowledge. We may have worth but failed to win friends. Joseph was balanced: body, mind and soul accorded well, making one music.

If he had one fault it was egotism. Being superior, he seemed not able to mix freely with lesser men. Imagine the family gathered at the breakfast table and the subject of dreams is up. Reuben has had a commonplace dream. The other boys (and there were several) contribute to the discussion, and then young Joseph tells how the sheaves all bowed down to him. After the uproar which ensues he quietly continues to tell of another dream in which he saw the sun and moon honoring him alone. This helped not at all and the brothers hold a conference as to how to shut up this young egotist. All of this might have been overlooked, in time, had not Joseph strutted forth in his new suit, the special gift of his father. Evidently Jacob's shrewdness for once broke down. This coat was the last straw and in vengeance Joseph is sold into Egyptian captivity.

But let us return to the dreams. We are made by our imaginations. Lacking imagination, we fail. Education should include liberal stimuli for this faculty. Men fail to amount to anything because they are unable to picture themselves as successful. As I

Lesson for December 1. Scripture, Gen 37:18-28.

THE DEMAND for the autumn issue of the *20th Century Quarterly* was so unexpectedly large that the supply was exhausted three weeks ago. One school, reordering, sent this telegram: "*Send 40 more copies; everybody wants it.*"

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walked down to the study, this beautiful evening, I stopped to admire the old Thaw home, which is being remodeled by a rich banker. Great stone terraces are being built far out into the lawn; wonderful windows are being placed; a new wing is being added; shrubbery is being planted and a curving driveway is being constructed, while the gate is guarded by two massive stone posts topped by lions holding shields. I envy the architect who could imagine those changes. Joseph had the sense to see himself as a great man. If we could only see ourselves big, brave, magnanimous, generous, noble, why, we would approach our dreams in realities! Dreams are the patterns, and every thought, every deed, is a swift movement of the shuttle of life weaving after the patterns.

Constantine saw his cross in the heavens; French soldiers insist that they saw the angels at Mons. Fulton saw a steamboat in the stream that rose from the humble kettle; Newton saw a solar system in a falling apple. Tissot always closed his eyes and then sketched rapidly the images his brain conceived; Angelo had St. Peter's in the dome of his massive head. Paul was not disobedient to his heavenly vision and Jesus saw the world at his feet. John R. Mott sees a church in every hamlet of the earth. America sees democracy triumphant.

What do we dream? What do we long for? What are we capable of seeing? No wonder the true prophet is called a seer—one who sees. He who thinks of himself as a gentleman will always act like one. Your name—what does it stand for—what may it stand for?

The dream comes true! Can you aid someone else to see correctly? Can you help your friend, your scholar, to see himself at his best? If you can, you are a benefactor of the race. Your dream, and his, will come to pass.

JOHN R. EWERS.

CORRESPONDENCE

Likes "Century Press" Books

Editors THE CHRISTIAN CENTURY:

I have recently read Dr. Jenkins' book, "The Protestant." It is just the book for the times. I wish that every church member, yes, every thinking person, would read it. The author has spoken as Christ himself might speak to the churches of today. Dr. Jenkins' articles in the "Century" are always inspiring. Give us more of them.

The "Century" is a great paper, a paper for thinking men, a paper for our soldier boys as they return home.

I am looking anxiously for the new book of devotions, "The Daily Altar," and the new volume of Mr. Clark's poems. I have read his verses as they have appeared in the papers with great pleasure. He portrays the Realities of life in a most beautiful way.

CHAPLAIN B. H. SMITH

Camp Funston, Kan.

69th Infantry.

Some Postscripts

Let me take this opportunity to express my appreciation of The Christian Century. The editorials and articles are very helpful and thought-stimulating.

Tulsa, Okla.

MEADE E. DUTT.

* * *

I have been very much interested in your book advertisements in recent copies of the paper. The book reviews are especially attractive.

Nelsonville, O.

C. L. JOHNSON.

* * *

My best wishes to the "Century" family and its splendid staff. I cannot tell you the satisfaction I derive from reading the clear and deeply spiritual messages you give us from week to week.

Lathrop, Mo.

W. GARNET ALCORN.

* * *

I could not do without the "Century."

Carlisle, Ky.

JANE B. TILTON.

In a Day of Social Rebuilding

By Henry Sloane Coffin, D. D.

Associate Professor, Union Theological Seminary

IN this volume Dr. Coffin faces frankly the social situation of the hour in international relations, in industry, and in the more intimate life of men, and discusses the duty of the Church through its various ministries of reconciliation, evangelism, worship, teaching, organization, etc., and the particular tasks of its leaders. It is a book not for ministers and theological students only, but for all who are concerned with the ethical and religious problems of today, and especially for those who have the usefulness of the Church at heart.

This book contains the latest series of addresses of the Lyman Beecher Lectureship on Preaching in Yale University. It strikes the keynote for the work of rebuilding that must follow the war. The chapters on "The Day and the Church" and "Ministers for the Day" are of more value than a dozen books of the ordinary sort.

The Homiletic Review Says of this Book: "It is a tribute to the vitality of religion that, in Dr. Coffin's hands, the old themes show no signs of wearing threadbare. The reason of this is to be found in his conviction that 'there is scarcely a word in the common religious and ethical vocabulary which does not need, like a worn coin, to be called in, reminted, and put into circulation with the clear image and superscription of Jesus Christ.' Dr. Coffin's criticism of today is all the more trenchant because he rarely descends to mere denunciation; and his hope for tomorrow is the saner and more credible because of his sympathy with the struggle and disappointed hopes of yesterday."

The World Tomorrow remarks: "A book that deserves wide reading, and that not only among parsons. It is marked by breadth of vision, shrewdness of observation, and a certain quality of wisdom. The radical may find here some reason to modify certain of his indiscriminate charges against the church and its leadership, and the conservative within the church will find much to challenge any complacent satisfaction he may still feel."

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The Christian Century Press

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The Larger Christian World

A Department of Interdenominational Acquaintance

The Y. M. C. A. Army in France

The American Y. M. C. A. has 2,500 workers in France who are serving in 1,200 centers. General Pershing has asked the Y. M. C. A. to take over the management of the post exchanges in France. It is said that the goods sold in these exchanges are valued at \$75,000,000. The American soldiers are great chocolate eaters and it requires 920,000 pounds a month to keep them supplied. They also eat 528,000 pounds of biscuits a month.

Well-Known Men in Service of the Y. M. C. A.

The Y. M. C. A. has been able to command the services of some very eminent religious leaders both in America and Great Britain. The work of the Association has exercised a peculiar appeal to these men. Among those aiding in the work in Europe are J. M. Murdock of Johnstown, Pa. (banker and big business man); Rev. Carey E. Morgan, of Nashville; Rev. George A. Andrews, of Los Angeles; Rev. Willsie Martin, of Boise, Idaho; Rev. Howard A. Bridgman (editor of the *Congregationalist*); Homer Rodcheaver (music leader of the Billy Sunday campaigns); Bishop W. A. Guerry, of South Carolina, and Bishop T. F. Davies of Massachusetts.

Still More Federation Experiments

The scarcity of ministers, fuel conservation and the general spirit of religious amity that are in the air account for the numerous federation experiments that are being carried out in various parts of the country. The First Baptist and First Congregational churches of Dowagiac, Mich., entered into a trial federation and the experiment has been so successful that they now propose to form a permanent federation with Rev. Joseph F. Fox, Baptist minister, as pastor. The First Congregational and First Christian churches of Mankato, Minn., have voted for a six months trial at federation. The pastor of the Christian church accepted a chaplaincy in the army and the pastor of the Congregational church, Rev. A. B. Bell, will remain as the pastor of the federated church. Both buildings will be used for a time for Sunday school services and each congregation will continue its organization with a joint committee managing the business affairs.

Work Among the Ship-Builders

Dr. Charles A. Eaton, pastor of the Madison Avenue Baptist church, New York, is carrying on an important work among the men who are engaged in the manufacture of ships in this country. The United States Shipping Board has become interested in his work and recently asked him to organize the National Service Section of the United States Shipping Board. In one week 200,000 persons listened to addresses given by Dr. Eaton and his assistants. Much patriotic propaganda is being carried on by this means. Many of the speakers are laymen.

Shall Evangelism Be Abandoned

The Interdenominational Association of Evangelists evidently is not in a very enthusiastic mood about the future of its particular methods of religious work. Its leaders recently held a meeting at Winona Lake, Ind., at which they considered the question, "Shall We Abandon Evangelism?" It is said that nearly a hundred evangelists have gone over seas into war work. After a thorough discussion, the evangelists voted to continue their organization, hoping for better conditions after the war.

Unified Evangelical Movement in Europe

There are several American Protestant denominations working in Belgium or France. These recently held a conference with Rev. Charles S. Macfarland on the question of evangelical activ-

ities by the denominations. A committee on findings is composed of the following members: Rev. John Y. Aitchison, American Baptist Foreign Mission Society; Rev. Albert G. Lawson, Administrative Committee of the Federal Council of Churches; Dr. James R. Joy, Methodist Episcopal Board of Foreign Missions; Rev. F. H. Knubel, National Lutheran Commission; Rev. H. G. Mendenhall, Presbyterian Church, U. S. A.; Rev. George W. Richards, Reformed Church in U. S.; Rev. Paul S. Leinbach, Reformed Church in U. S.; Rev. W. W. Pinson, War Work Commission of the Methodist Episcopal Church, South; Rev. William I. Chamberlain, Reformed Church in America. This committee decided that each denomination should do its own work, but the program of the different denominations should fit into a scheme of comity.

Union Presbyterian Church in China

The native perplexities over occidental ecclesiastical organization is one of the handicaps of mission work in China. Ten different Presbyterian bodies were at work there, including American, Canadian and British organizations. There has been organized a "Provisional General Assembly of the Presbyterian Church in China." Already the London Mission and the American Board of the Congregational denomination have made overtures looking to some sort of affiliation. The sentiment in China in favor of a great national church is a growing sentiment.

American Preachers in Great Britain

The new spiritual friendships being organized between America and Great Britain as a result of the war will be one of the permanent gains from the recent great struggle. The British Commission for Ministerial Interchange has recently telegraphed Dr. John R. Mott for twelve selected preachers to be detailed for work among the British churches. Among the churches to be supplied are Worcester Cathedral, Queen-Street, Wolverhampton and Mansfield College as well as other leading churches of Scotland and England. This interchange of pulpits will go far in bringing into consciousness the responsibility of a united Angle-Saxon world to religious progress.

Congregationalists Will Meet at Grand Rapids

The National Council of Congregational churches had decided to hold the 1919 meeting in Los Angeles, but the difficulty and expense of travel in war-time has resulted in a change of decision. The executive committee of the National Council has decided to hold the next meeting at Grand Rapids, Mich., in October, 1919. A strong competitor for the meeting was Oak Park, a suburb of Chicago, where a beautiful Congregational edifice has recently been completed.

Discuss Terms of Membership

The National organization of the Y. W. C. A. has a lively discussion on now with regard to terms of membership in the organization. At the present time terms of membership require one to be a member of an Evangelical church, but it is proposed to admit members henceforth on a simple declaration of faith in Jesus Christ. This proposition is strongly opposed by many church leaders on the ground that it tends to separate the Association from the church.

Annual Meeting of Chicago Church Federation Council

The annual meeting of the Chicago Church Federation Council was held recently and at this meeting the secretary, Rev. W. B. Millard, made his report. It was shown that the Council, by holding a meeting with Secretary of the Navy

Daniels, had secured his influence to bring to pass the repeal of special bar permits in Chicago. By these special bar permits, liquor was allowed to be sold at dances. The federation maintains an office in the Association building and provides information of all sorts to the public. A speakers' bureau is also a feature. The religious organizations not connected with religious denominations are investigated and if worthy are approved. The Chicago Chamber of Commerce prints a list of the organizations approved for the use of its members.

Religious Efficiency in the Camps

The religious work done in the military camps during the war indicates that the religious forces of America have made a very quick and accurate adjustment to the new conditions. The work at Camp Grant, near Rockford, Ill., has been particularly effective. The report of camp religious activities shows that "The Knights of Columbus conduct regular services in their three buildings and co-operate heartily with the Y. M. C. A. in efforts for the general welfare of the men. The Jewish Welfare Board's headquarters have been in Y. M. C. A. No. 1 for the past six months, and their new building is now nearly ready for dedication. The Y. W. C. A. has confined its activities to service down town in Rockford, and to providing wholesome entertainment for the Y. M. C. A. buildings in camp, but will soon have two hostess houses in camp, both of which are practically ready for occupancy."

Adjusting the Church to Modern Conditions

The churches are feeling the need of readjustment to the conditions under which they work. A very interesting type of the experimental church is the Congregational church of Long Beach, California. It has a Washington Gladden Club of men which is responsible for the Sunday evening forum, which is held once a month. The pastor has been preaching on "The Vital Problems of Present Day Faith" and "The Greater Issues of the War." He has presented some illustrated evening lectures on the general theme of "The Battle Line of Democracy."

Christmas Gifts for Belgian Soldiers

A remarkable work for soldiers in the Belgian army has been done by Mr. and Mrs. Ralph C. Norton. Last year they distributed 25,000 Christmas boxes to these soldiers, with the co-operation of the Belgian government. They plan this year to distribute 120,000. In the Christmas boxes will be the articles most desired by these soldiers; chocolates, toilet soap and candles. A Christmas greeting card will be enclosed printed in Flemish on one side and in French on the other.

Wins Prize for Stewardship Essay

The Every Member Committee of the Presbyterian church offered a prize some months ago for the best stewardship essay. Rev. H. A. Drake of Elgin won the first prize of two hundred dollars and Dr. S. S. Estey won the second prize. These essays will be printed and used in stimulating Christian giving throughout the Presbyterian church.

New Secretary of the Missionary Education Movement

Dr. Ernest F. Hall has recently assumed the duties of secretary of the Missionary Education Movement. Dr. Hall has been very active in the field of missionary education in the Presbyterian church. He has been pastor in New York and Buffalo and served a term as missionary in Korea. He has in recent years been in charge of Presbyterian missionary interests on the Pacific coast.

ORVIS F. JORDAN.

"THE RIGHT LITERATURE"

Last autumn our Bethany Graded Lesson business was increased about 40%. The new schools added to our list are enthusiastic in their praise of the literature. An Ohio leader—formerly a state Sunday school superintendent—writes: "We are delighted with the Bethany Lessons." The pastor of a great Eastern school reports: "We feel that we have at last found *the right literature*." The religious education director of another large school writes: "Our people are entirely satisfied with the Bethany Graded Lessons." Have you and your leaders given consideration to this question, "Are we using the literature *best adapted to the spiritual development* of our children and young people?" If you have been careless in this respect, you should at once begin examination of all study literature available. Do not forget to include the Bethany Graded Lessons in your investigation. Send for returnable samples today.

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The Christian Century Press

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News of the Churches

Progress of Missions in Africa

Mr. and Mrs. Herbert Smith and Edgar A. Johnston have arrived home from Africa. On account of the war, it was necessary for them to come by way of Cape Town and Japan and San Francisco. Mr. Smith reports that there are nearly fifty young men being trained for evangelists in the school at Bolenge. He states further that Dr. Barger has been made the State doctor at the capital of the Equator district. This gives him a standing with the Belgian officers and with the people that he did not have before. Mr. Smith states that an agricultural missionary is greatly needed to teach the people to grow more and better things. The Mission Steamer Oregon is now a floating station. Mr. and Mrs. W. H. Edwards are in charge, living on the boat. They go from place to place preaching the gospel and superintending the work of the African evangelists and teachers. They carry medicine and relieve much suffering on the part of the people.

Death of S. B. Moore, Disciple Minister

S. B. Moore, minister of leading churches of the Disciples during nearly a half century, died at Danbury, Conn., early this month. The funeral service was conducted by Pastor F. A. Higgins, of the Danbury church. Mr. Moore served the churches at Jacksonville, Ill., Indianapolis, Ind., St. Louis, Mo., and Denver, Colo., and was associated with many prominent men of the Disciples, among them J. H. Garrison, W. W. Dowling, F. D. Power, B. B. Tyler and Z. T. Sweeney.

Convention of Central China Mission Workers

Features of the annual convention of the Central China Christian Mission, which was held at Nanking, June 3-6, were addresses by President J. E. Brown, who offered some criticisms on present-day missionary methods; by Frank Garrett, on "Our Personal Lives and Relationships"; by Dr. C. H. Hamilton, on "Evangelistic Methods in Our Schools"; by Dr. E. I. Osgood on "Evangelistic Work in Hospitals"; and by Mr. Gish on "Evangelistic Work in the Churches." Other interesting features were a communion service at the Drum Tower church, at which a sermon was preached by Mr. Alexander Li on "The Relationship Between Foreign and Chinese Workers," and a very pleasant party at the home of Dr. and Mrs. C. H. Hamilton.

Death of W. S. Dickinson, Disciple Pioneer

W. S. Dickinson, a leading business man of the Disciples and for many years a director of the Foreign Society and prominently associated with other Disciples enterprises for a half century, passed from this life at Columbus, O., on November 7. The funeral was held November 11 at Cincinnati, O. Mr. Dickinson had reached the ripe age of 87 years.

Community Service at Beaver, Pa.

The Protestant forces of Beaver, Pa., are well organized for community service, writes Pastor Charles H. Bloom. They have an active Federation under the name, "The United Church of Beaver." Frequent union services are held. Once a month is held a great union prayer-meeting, followed by a business session of twenty-four men representing the four churches and in fact all the civic and social organizations of this high-class residence community of the Pittsburgh district. During the epidemic of influenza the "United church" purchased an entire page in the Saturday edition of the "Daily Times." The four pastors prepared a full "Order of Service," printing prayers, hymns, anthems, scriptures, and a sermon. In many homes this service was conducted by the head of the family. No item of the customary service was omitted; even the "benediction" being given, and also instructions for the taking of the "offering" and its disposition. In the issue

of the local daily for October 26th appeared a sermon by Mr. Bloom, his subject being "A Drink From the Old Spring." His congregation followed this up by house-to-house distribution of the Sunday-school weekly papers, etc. Mr. Bloom has been kept unusually busy in active Red Cross ministrations, visiting the sick and burying the dead.

* * *

—L. D. Warner, who leads the church at Battle Creek, Mich., writes that the women of that church serve supper every Sunday evening to soldiers from Camp Custer who visit the church. He states also that Kyle Brooks, "Y" secretary at the camp, recently delivered a stirring evangelistic sermon at the church, and at the close of the service, with his wife, took membership with the congregation. On last Sunday pledges were taken by the Battle Creek church looking to the lifting of a mortgage on the work. "Family services" were held in the evening.

—The St. Louis churches, which have been closed since early in October, were expected to reopen on last Sunday.

—M. H. Garrard, of Lansing, Mich., church; C. H. Swift, of Carthage, Mo., First, and B. H. Linville, of Compton

Disciple Ministers on War and Peace

L. C. Cupp, of Hyde Park, Kansas City Mo., Sees New Interest in Religion as War Result

"A new interest in religion will result from the world war. The consciousness of God in the world is going to be more distinctly felt than ever before. Our boys will not come back from the front infidels. Many of them have learned the value of religion in the trenches through the army chaplains. New streams of philanthropy will be opened by the generous gifts which Christian people are growing accustomed to give to war agencies. It is hoped that the co-operation of the nations will extend to the churches, bringing them into closer union after the war."

O. F. Jordan, of Evanston, Ill., Says Religion Is the Way to the Brotherhood of Man

"We want a religion today which is in intimate contact with human life. Such a religion would drive the evil spirit out of homes. It would cleanse the Augean stables of modern political life. It would give philanthropy more sympathy and churches more will to serve. Were this religion universal it would guarantee justice among nations and a practical realization of the brotherhood of man. There can never be an abiding world peace without a world religion as the bond. The religion of ecclesiastics has often concerned itself with arid doctrines and empty forms, but the religion of the first century still reaches across the ages and calls us back to brotherhood and to spiritual living."

J. H. O. Smith, of Metropolitan Church, Chicago, Says Allies Must Redress Wrongs of Foe

"The Mittel Europa scheme of Germany seems to have been lightly considered in the early days of the war. Serbia, Roumania and Russia were abandoned to German propaganda. It meant the enslavement of millions of people. The smaller nations have been plundered, outraged, deported and enslaved. With German consent and co-operation the Armenians were slaughtered. Morally, the allies are under the gravest obligations to redress the wrongs inflicted upon these outraged peoples, and no material or political advantage to any member of the entente should be allowed to interfere with the humanitarian purposes so often expressed by allied statesmen."

J. W. Leonard, of Petoskey, Mich., Declares Church's Chief Work Is Not for Red Cross and Y. M. C. A.

"The church has been used as one of the chief publicity agencies in the Liberty Loan campaigns, war garden work, Red Cross memberships and Y. M. C. A. funds campaigns, conservation and food saving efforts; in fact, one of the national officials said recently that in influencing people for unselfish and sacrificing service there was no agency as effective as the church. In all these works the church has taken an active and efficient part; these are religion in terms of the Good Samaritan; but it is not the primary work of the church. The field of the church is in dealing in matters of morals and religion; it has to do with the soul of man. Here it stands alone without a rival or competitor."

AN

ESTATE of \$10,000 handed to the minister:

- (1) when he reaches 65, after preaching 30 years or more;
- (2) when disabled, whatever the length of his service, would not be as good as the \$500 per year for life which the new Pension System, as now revised, will provide.

BOARD OF MINISTERIAL RELIEF, 627 Lemcke Building, Indianapolis, Ind.

Heights, St. Louis, Mo., were among the influenza victims. All have recovered.

—Flint, Mich., church, is still without a pastor.

—H. O. Wilson, of St. Joseph, Ill., has been called to the pastorate of Third church, Danville, Ill. B. H. Bruner, formerly leader at Third, is now serving as a chaplain in the National Army.

NEW YORK **CENTRAL CHURCH**
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Finis S. Idelman, Minister

—Mr. and Mrs. M. C. Vanneter, who served for several years under the C. W. B. M., being located in Porto Rico, are now in charge of the Wharton Memorial Home at Hiram, O.

—It is hoped to dedicate the new First church building at Kansas City about Christmas or New Year, reports Pastor J. E. Davis. The Kellems brothers will follow the dedication with an evangelistic meeting.

—The Englewood church, Chicago, four years ago gave a total of offerings for missions and benevolences of \$587; in 1916 of \$1,017; in 1917 of \$1,677; the total for this year is \$2,000.

—A. N. Julian is the new minister at Lancaster, Tex.; Horace Kingsbury at Owensboro, Ky.; L. G. Knowles at East Grand Boulevard church, Detroit, Mich.; and J. T. Wheeler at Coldwater, Kan.

—Among the new "Y" workers are C. B. Titus, Charles H. Funk, of Wichita, Kan., Fairview church, and W. O. Dallas, of the Abilene, Tex., church. Mr. Dallas is now taking special training. W. C. Pearce, Chicago Disciple and International Sunday school leader, will spend a year in Armenian relief work.

—H. A. Kaufman succeeds T. S. Tinsley at Zionville, Ind., church.

—The death is reported of Mrs. L. F. Jaggard, who with her husband had long served the Foreign Society in Africa. Her death occurred at Leon, Ia., and the burial service was held at Indianola, Ia.

—M. M. Amunson, of Brooklyn, N. Y., Disciplesdom, will return from "Y" service overseas next month. Jesse M. Bader, formerly minister at Atchison, Kan., is now in the service of the Association in France.

—R. D. Brown is the new leader at Farmer City, Ill., C. H. Hoggatt at Monticello, Ill., and Paul Million at DeLand, Ill.

—West Street church, Tipton, Ind., reports its seventh annual service for railway men of the steam and traction lines, held at the church on the evening of November 17. This is real community service. The pastor at Tipton is Aubrey H. Moore.

—J. C. Mullins, evangelist of the East Central district, Illinois, is holding a meeting with W. A. Askew and the church at Kansas, Ill.

MEMORIAL **UNITED SERVICE**
Memorial (Baptists and Disciples)
First Baptist
CHICAGO Oakwood Blvd. West of Cottage Grove
Herbert L. Willett } Ministers
W. H. Main }

—The School of Methods of the East Central Illinois district, which was to have been held last month, but was postponed on account of the influenza plague, will be conducted at Charleston, January 6-10.

—The North Carolina Disciples were to have met in annual convention November 5-8, but the date has been changed to November 25-27—at Robersonville, C. C. Ware is the state leader.

The New Orthodoxy

By EDWARD SCRIBNER AMES

Associate Professor of Philosophy in the University of Chicago

A popular, constructive interpretation of man's religious life in the light of the learning of scholars and in the presence of a new generation of spiritual heroes.

THIS book seeks to present in simple terms a view of religion consistent with the mental habits of those trained in the sciences, in the professions, and in the expert direction of practical affairs. It suggests a dynamic, dramatic conception designed to offer a means of getting behind specific forms and doctrines. It aims to afford a standpoint from which one may realize the process in which ceremonials and beliefs arise and through which they are modified. When thus seen religion discloses a deeper, more intimate, and more appealing character. As here conceived it is essentially the dramatic movement of the idealizing, outreaching life of man in the midst of his practical, social tasks. The problems of the religious sentiments, of personality, of sacred literature, of religious ideals, and of the ceremonials of worship are other terms which might have been employed as the titles of the successive chapters.

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—During the last reported month at the hospital in Vigan, P. I., there were 1,435 persons given treatment.

—John Hewitson, until recently minister at Kidder, Mo., has accepted a call to the work at Goldfield, Ia., and began this new work November 10.

BUFFALO

**RICHMOND AVENUE
CHURCH OF CHRIST**
Cor. Richmond and Bryant Streets
ERNEST HUNTER WRAT, Minister

—The church at New Orleans, organized as a mission point by W. H. Allen four years ago, has developed into a self-supporting congregation with a good location and excellent standing in that city of 400,000.

—First church, Youngstown, Ohio, ministered to by L. G. Batman, is planning a Sunday evening club.

—The Alabama convention is being held this week at Gadsden—November 18-20.

—G. L. Snively will dedicate the new building at Whiting, Ind., on November 24.

—First Church, Richmond, Ind., has made its pastor, L. E. Murray, a Life Director in the Foreign Christian Missionary Society. The missionary interest in this congregation has developed remarkably during the last five years, reports Mr. Murray. Another living-link will probably be the next step forward of the local C. W. B. M.

—The new leader at Noblesville, Ind., Joseph Keevil, writes in high praise of the work that has been done in this field during the past seven and one-half years by the late pastor, L. C. Howe, who has begun his new service at First Church, Vincennes, Ind. "To follow such a man," he states, "is a most delightful task." Mr. Keevil writes that the congregation is responding heartily to plans for further advances.

NORFOLK, VA.

FIRST CHRISTIAN CHURCH
(Disciples)
Colonial Ave. at 16th St.
Rev. C. M. Watson, Minister

—Harry G. Kellogg, who has been missionary-pastor of the Newark, Ohio, West Side church, has recently received a call to accept a position with the American Sunday-School Union as one of its missionary-evangelists. Mr. Kellogg has accepted the position and has been assigned four counties in the "Thumb" of Michigan in which to do pioneer Sunday-school work. He will begin his duties there January 1.

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THE BUDGET FOR BIBLE SCHOOL WORK

There are no local apportionments to the Bible schools this year. Instead, all Bible school offerings are included in the United Budget and Apportionment presented through the Men and Millions Movement. All the missionary and benevolent work of our people is dependent upon the hearty assistance of every church and Bible school leader in the attainment of the entire United Budget in each church. Whatever the Bible schools raise for the American Society will be counted as part of the total missionary Budget.

The total amount asked for all purposes will run between two and three millions of dollars. Of this grand total, \$100,000 is the amount assigned to the Bible schools to be raised for the American Society. This sum will go to make possible among other

things the following important and fundamental enterprises:

1. All the state and district Bible school work of our people; this covers now every state in the Union save one.

2. If the full amount is assured, an All-Canada Bible School field worker will be employed, our first such worker in the Dominion.

3. The continuation and enlargement of our work in Alaska; two men will be needed after the war to care for the rapidly growing towns in this great frontier.

4. The Bible school work among the negro churches must be continued and strengthened; P. H. Moss is a hero and has done a great work without helpers thus far.

5. Many cooperative Bible school enterprises of our people are supported by this offering; among the outstanding ones may be mentioned the Gary Religious Day School, the Joint Committee on Missionary Education, the Lesson Committee, the World's Sunday School Association.

6. Much special home missionary work is also made possible, such as mission churches and Bible schools planted, work among immigrants, churches brought to self-support, etc.

7. The national Bible school workers of our people are directly supported thus, including a general secretary, elementary and secondary superintendents, office teacher training secretary and competent office helpers for this staff, and an adult superintendent must be added if the offerings will allow.

While no district apportionment is being sent to the local school, definite assignments of this \$100,000 are being made to each state and province. It is hoped that every state and province will take pride in reaching or exceeding the amount suggested.

SLOGAN OF THE YEAR

Our slogan this year is an OFFERING THAT REPRESENTS SACRIFICE. For the Bible schools to raise \$100,000 will mean an average of ten cents (10c) for each pupil. Surely a call for any amount less than that would have no sacrificial element in it. While the sons of the nation have been pouring out their lives in sacrifice to keep the nation free, our Bible school pupils can do no less than that suggested to make the nation Christian.

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The first year I was with the Foreign Society—Sept. 1, 1893, to Oct. 1, 1894—the total receipts were \$73,173. The churches as churches gave that year \$30,697, the Sunday-schools \$23,486, the Endeavor Societies \$2,286.

Last year the total gifts were \$625,522, a gain over the previous year of \$75,135. In other words, the gain last year was \$1,962 more than the total receipts of twenty-five years ago.

Again: Last year the churches as churches gave \$190,199. The gain was \$24,089, or almost as much as the total receipts of a quarter of a century ago. The receipts from the churches last year were more than six times as much as those of twenty-five years ago.

Another contrast: Twenty-five years ago the Sunday-schools gave a total of \$23,486, or about the same as the gain during the year just closed.

A word of cheer to our Endeavor societies: Last year the Endeavorers bounded up to \$19,318 in their gifts, a gain of \$5,207. This gain is about two and one-half times as much as the total gifts of the year to which reference is here made. Note that we are talking about *gains last year*.

No church in the brotherhood at that time gave as much as \$500. Frankfort, Ky., led with a contribution of \$421. It was a marvel of liberality and leadership.

Then, we had no annuity gifts, and no living-links. Were we not poor indeed? What could we do now without our living-links?

At that time we had no battle line in the Africa sector, nor in the sector of the Philippines or Tibet. We had no work at all in these great and important fields, which now cheer our hearts. We had no school buildings anywhere. We had only one small hospital. Indeed, our property interest was almost zero on the fields we were cultivating. *It is not so now.*

We ought to make haste to cross the million dollar line. Let us hope that the war is now ended, and that during the year to come we can send out a great host of workers to the fields that are crying piteously for help.

F. M. RAINS,
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